

Christian Courier

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CRC shuts door on women elders and pastors

Marian Van Til

GRAND RAPIDS, Mich. — Even though weighty issues like abuse and homosexuality were on the agenda, the most explosive issue at the 1994 Synod of the Christian Reformed Church was "women in office."

Synod again denied women church members the right to be ordained as elders, ministers or evangelists.

By a vote of 95 to 89 delegates voted not to ratify a 1993 synod decision which would have allowed women to serve in those church offices.

Synod spent its entire day of business on Wednesday, June 21, debating the issue, voting just before supper time on a recommendation put forward by its advisory committee's 14-member majority.

As the yes and no ballots were tallied and it began to be clear that synod would keep women out of office, a hush fell over the nearly full auditorium. Some shed tears, while others breathed a sigh of relief.

But that day-long ordeal was only the beginning. On Thursday much of the day was spent debating procedural and church order issues stemming from Wednesday's decision. And on Thursday, after another morning of discussion, synod finally decided to uphold a 1992 decision that allows women to "teach, expound the

Word of God, and provide pastoral care under the supervision of the elders."

Though for now women may continue to "expound," synod did appoint a committee to "clarify" the relationship between preaching and exhorting and the Church Order articles relating to each. Committee members will be this year's synod president, Peter W. Brouwer, Rev. Allen Petroelje (Grand Rapids South), Rev. Leonard Hofman, current denominational stated clerk, and Dr. Henry De Moor, church polity professor at Calvin Seminary.

'Clear' message?

Only a small percentage of the more than 50 speeches made during the debate opposed ordaining women. Majority committee reporter Robert Godfrey and committee chair Rev. John Van Regenmortel (Classis Rocky Mountain) provided much of the counter-argument on behalf of his committee's recommendation.



Pastor David Kronminga of Halifax (Classis Eastern Canada) and Ann Weaver of Neland Ave. CRC, Grand Rapids: prayer and tears.

The main sticking points for those favoring ordaining women were "the tone of the majority report" and grounds 2 and 7. A number of delegates opposing the report felt the report was "unpastoral" and "insensitive."

"Why is 'the tone' so significant?" asked Rev. Mark Vermaire (Grand Rapids East). "Because I feel like it hasn't

treated me like a brother, and in how it deals with Scripture. God isn't even as rigid as this report."

Robert Godfrey said he was "surprised" at these allegations. "Our honest conclusion was that the Scriptures are clear and we did not intend to be unpastoral," he said.

A recurring refrain emerged: How can synod declare that

Scripture speaks "clearly" on this issue when for 24 years the CRC and its scholars have debated it and there has been such confusion over exactly how the Bible speaks to the issue? Elder delegate Gary Duthler (Alberta North) asserted that it is "dangerous" to say these texts are clear "when a lot of us think they're not."

See DELEGATES p. 2...

Islamic group sues school board over holy days

Ottawa board denies religious discrimination

Sylvia Bakker

OTTAWA — The Islamic Schools Federation of Ontario is filing a lawsuit against the Ottawa Board of Education for not closing its public schools on Muslim holy days.

The Muslims are crying discrimination after the OBE decided to delay the opening of the school year by two days to accommodate the Jewish New Year but voted against a request to close down on two Muslim holy days.

"We'd wouldn't have initiated the lawsuit if the OBE had not delayed the opening of the school year for the Jewish holy days," federation president Qasem Mahmud says. "But now it gives us the opportunity to start a public debate about the whole issue."

Bill Van Dyke, principal of the Ottawa Christian School, says the Muslims have a point.

"Although, the Jewish holiday won't fall on these days for another 40 years, that's not the issue," he says. "The point is the board has recognized a religious holiday."

But the OBE sees the two requests as separate issues.

Trustees agreed to delay the opening of schools in September because Rosh Hashanah falls on those dates only once in about 40 years, OBE spokesperson Peter Frayne says.

"We felt there would be a great deal of disruption in missing the first two days of school," he says.

Children meet their new teachers, choose seats, and become orientated those first

days, Frayne says. "It sets the tone for the year."

"It's not a religious issue but an opening of school issue," he says. If a Muslim or other religious holiday ever falls on the opening days of school, the board would take similar measures.

However, that reasoning doesn't satisfy the Islamic federation.

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News

Delegates concerned over binding of conscience

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That will put a whole lot of us in jeopardy."

Other delegates who favor ordaining women expressed concern with the church declaring that there is only *one* proper biblical interpretation on this issue. "I am concerned that this report seeks to bind consciences," said Rev. Chris De Vos (Classis Florida). "It hinges on one right interpretation."

Rev. George Aupperlee (Classis Atlantic Northeast) said, "If we have different views on the Scriptures, I hope we [who disagree with synod's declared



Dr. Robert Godfrey: 'Leader of the Opposition'

view] are not seen to be unsubmitive to Scripture."

And Rev. Jack Westerhof (Classis Huron) declared, "I want to tell you what a bind the majority puts me in. They're saying I really shouldn't believe what I believe with all my heart. From now on, I must tell my church and catechumens that my approach...is wrong, and that binds my conscience. That is the first time the church will do that."

Some delegates wondered how it would affect their ordination vows if, as officebearers, they believe and

espouse something contrary to a teaching synod has now said is "clearly" presented in Scripture.

Robert Godfrey argued, however, that since this is a church order and not a confessional matter officebearers could still have personal opinions differing from synod's decision. Other delegates insisted that it was "much more than personal."

At least one delegate opposing women in office asserted that opening the offices to

women, even though churches wouldn't be forced to do so, would bind *his* conscience. "Local option is no option," said elder Jake Ellens (Classis Hamilton). "If I can't serve in council [because I disagree with serving with women] then I can't serve in the church God has called me into." Ellens did not address how women who cannot serve in their councils can "serve in the church God calls them to."

Women quietly protest CRC synod decision with hymns of trust

Marian Van Til

GRAND RAPIDS, Mich. — When CRC synod delegates came to their seats in the Calvin College Fine Arts Center on the morning after a small majority of those delegates voted to keep women out of church offices, they were greeted by about 20 silent women and one man dressed in black who lined the stage walls alongside delegate's seats.

Not only was the group silent. The younger women among them wore tape over their

mouths, symbolizing, they said later, their "having no voice in the church." A sign held by one said, "We've been overcome."

The group left the stage as synod sang its opening hymn.

'It is well with my soul'

At lunch time the same day delegates found about 200 women (and some men and children) in their synodical seats, singing songs from the *Psalter Hymnal* such as "Lord, Listen to Your Children Praying," "If You But Suffer God to



"We've been overcome," said these CRC women.

Guide You," "My Jesus I Love Thee" and "It is Well With My Soul." The a cappella songs filled the auditorium for more than an hour during the lunch break, but the women left when synod was due to resume meeting.

Some delegates privately expressed anger, some puzzlement, and some joined the women on stage. Many, while declining to join the women, sang along.

Delegate Marvin Van Don-selaar (pastor, Classis Hamilton) saw the women's action as "hurting their cause." He interpreted it as defiance. "It's very unfortunate, reprehensible, that they would take this kind of action," he asserted. "They have representation at synod. They had it in the delegates who voted against the majority recommendation," he insisted.

But Linda Male, a spokesper-

Seven grounds declare ordaining women wrong

Marian Van Til

The majority report passed by synod was written largely by Dr. Robert Godfrey, a theology professor at Westminster West in California and an elder delegate from Classis California South. The report cites seven grounds for not ratifying for the 1993 decision.

First, it contends that the biblical texts cited by Synod 1993 to support the changes needed in the church order "are not persuasive."

Second, it asserts that "the clear teaching of Scripture" prohibits women from holding offices of minister, elder and evangelist.

Third, the general thrust of Scripture supports the *exclusion* of women from these offices.

Fourth, history shows that the church has believed that "Scripture plainly opposes" ordaining women.

Fifth, Synod of 1993 "acted contrary to the Church Order when it reconsidered and revised the 1992 decision..." Synod '93 offered new grounds to justify ordaining women, but none to revise Church Order Article 3 (which says that *male* members may be ordained).

Sixth, the issue can't be allowed for local churches to decide (i.e., some churches will want to ordain women and some won't), because "synod cannot allow what Scripture does not allow" and because ordination functions in the whole church, not just local congregations.

The seventh ground contends that "this decision will not bind Christian consciences in any inappropriate way" because if Scripture has clearly spoken, one cannot claim freedom of conscience to the contrary.

son for the group, said their intent was "pastoral, peaceful and not to be militant" but "to give a voice to silence." Male is a recent Calvin Seminary graduate who would have been eligible for a call had the decision gone the other way. She says they wanted synod to "put a face on this issue" as several delegates had urged during the debate.

Loyalty

"We want them to know this involves the lives of real people," she explained. "And the door has literally slammed shut for us."

Male asserts that "the fact

that these women can get together and sing praises to God speaks of a sense of complete and abiding faith and trust that needs to be witnessed by those inside this building, and by those outside."

Fraternal delegate from the Netherlands, Rev. Pieter Boomsma, said as he watched, sometimes singing along from the sidelines, "I am touched; I'm very moved. Their [the delegate's] discussion sometimes didn't even touch the mind, but this touches the heart." Boomsma concluded, "These women are showing a tremendous amount of loyalty to the church."

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News

Muslims want to debate issue in court

Debate may support the independent school cause

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"We see it as the OBE preferring one religion over another," Mahmud says.

Van Dyke says it will be a disaster if the case goes to court and the Muslims win.

"Imagine how many other groups will come forward after that," Van Dyke says. "If you want to recognize the holiday, keep your kids at home."

Not good enough, Mahmud says.

"We are part of the society, and we don't want our children to lose a learning day," he says. "There's no reason why it will also give other children an opportunity to learn about minority religions."

And he disagrees it will be a calamity if other minority religious groups come forward with similar requests.

"We are doing this as a precedent for other groups," he says. "There's no reason why the nine professional development days could not be scheduled to coincide with the religious holy days of the Sikhs, Buddhists, Hindus, Jews and Muslims."

Besides the OBE, certain Metro Toronto boards have also delayed the opening of school to avoid opening on Rosh Hashanah, but Mahmud says the federation is only pursuing the Ottawa incident as a test case.

Have the numbers

"We believe we have the student population in this area to justify our request," he says. He quotes a 1991 Census report that states about 8 per cent of school children in the Ottawa area are Muslim.

While the OBE did not have any figures available as to the ethnic origin of their students, a recent Angus Reid poll suggests only two per cent of Canadians are Muslim, Jewish, Hindu, Buddhist or adherents of cult of New Age philosophies. Twenty per cent say they have no religion, and 78 per cent define themselves as Christians.

Meanwhile, Ralph Luimes, at the Ontario Alliance of Christian Schools in Ancaster, says this debate may support the independent school cause by demonstrating to the province the importance of these schools.

Luimes says if the courts continue to move the public school system away from Chris-

tianity to recognize religious diversity, it will become harder to accommodate everyone.

"This will create difficulties for parents who believe faith and education are strongly associated."

There are 560 independent schools in Ontario, two-thirds of which stem from religious orientation. However, Ontario is still the only province which does not offer any funding to its independent schools.

While the OBE claims it is not a religious issue, they may have problems in court if they

are seen as preferring one religion over another, Luimes says.

He cites a recent court case in Manitoba in which the courts found the public schools guilty of infringing on constitutional rights by conducting religious exercises which were of the Christian faith.

The judge ruled: "To prefer one religion over another... contravenes the provisions of the Charter of Rights relating to freedom of conscience and religion."

In addition to the lawsuit, the

Islamic Schools Federation of Ontario is also filing a complaint with the Ontario Human Rights Commission. If the federation is successful there, it could call for changes in school holidays across the province.

Mahmud denies the federation is trying to change the Christian character of society, but at the same time he asks Christians not to deny the rights of others.



CIDA Photo: Ellen Tolmie, Colombia

(NC)—Great strides have been made in preventing childhood diseases. Eighty percent of the world's children are now immunized against the main infectious diseases of childhood. Last year, the Canadian International Development Agency (CIDA) allocated \$22 million in funds to health and nutrition in the Third World.

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Editorial

A binding decision that leaves the conscience free?

This year's synod of the Christian Reformed Church has turned the tables on Synod 1993, which opened all the offices of the church to women. Not only did this synod not ratify the decision of Synod 1993, it declared that "the teaching of Scripture prohibits women from holding the offices of minister, elder and evangelist."

The vote was close: 95 to 89. Four votes the other way would have ratified 1993. Of course, votes have been close all along. A 1990 decision was made with a vote of 99 to 84, not exactly an overwhelming majority. Synod 1993 voted to uphold 1990 by a vote of 95 to 88, an almost identical tally as this year's, only it was the Yes side that had more votes last year. All of this tells us that the CRC is split on the issue of women elders and pastors, badly split.

I personally was deeply disappointed at this synod's decision. At the same time I realize full well that many of my brothers and sisters in the Lord are relieved that 1990 was not

ratified. But they can hardly rejoice at the thought that the saga of wrestling with the issue of giving women equal status in the church will take up even more time and energy than it already has.

A look at the torturous way in which previous synods have plodded their way through the 'women in office' issues tells a sad story. The first synodical study report on the issue said that "there exists no biblical barrier toward admitting women to office." That was said in 1973! Fifteen synods have since wrestled with the issue. Now, more than 20 years after 1973, we are told that the Bible forbids that women hold the office of elder, minister and evangelist.

An inappropriate statement

What bothers me particularly about this synod's decision is that, while it does not allow for any local options on this matter, it claims that the "decision will not bind Christian consciences in any inappropriate way." How can synod make such a paternalistic statement? Those who are in favor of women in office have always allowed for the local option in order not to bind the consciences of others. This year synod's makes a decision that's binding for all churches, and yet it goes on record as saying that Christian consciences are not bound by it in any "inappropriate way."

Who decides that and on the basis of what? Are consciences only bound by what is done, never by what is not done? Since when are sins of omission (that's what they are in the eyes of those who see this as a matter of injustice to women) less serious than sins of

commission?

Or is the argument as follows: to be robbed of your freedom is not a matter of conscience. Since something has been taken or withheld from women, they need not worry about their souls. Persecution is even good for their souls. Maybe so, but what about those who do the robbing, or those who consent to the robbing? Are they also relieved of the burden of guilt? I know several women who do not seek this freedom for themselves so much as for their daughters. They feel that their consciences are bound by this decision in an inappropriate way.

Detours are temporary obstacles

In spite of the sadness I feel, I do not want to lose courage. This is yet another detour. But the comforting part about detours is that they never stop you from getting to your destination. They can be terribly frustrating, but they are always temporary.

This issue won't go away. The movement towards equality is unstoppable. Just look at Synod 1957, which decided that women are free to vote at congregational meetings at the discretion of the local council. Very few councils today deny the vote to women.

I am concerned, however, about the impact this will have on younger adults, especially younger women. I am also concerned about the ministry of our church in its contemporary setting.

The only conclusion I can come to is that we must surrender the reality of this synod's decision to God. I hope and pray that something good will come from it. I firmly believe that God has not given up on the CRC. Neither must we.

BW

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Preachers are jealous of soccer stars

I read an interesting opinion piece in a recent issue of the Dutch weekly *Centraal Weekblad*. According to its author, Kees Tinga, church papers and ministers usually don't know how to approach sport.

Now that more than 50 World Cup soccer games are being played in the United States, millions of soccer fans all over the world will be caught up in the drama, says Tinga. The church will either take a philosophical approach or it will express a few opinions filled with judgment and warnings, he adds. He wonders if perhaps churches are a bit jealous that soccer can fascinate so many people.

Even if those old rival feelings of the past (the battle over the Sunday) do not play a role, the church should pay a little more attention to physical movement and sport, says Tinga.

His comment makes me think of someone's remark that the church frowns on any bodily movement not made specifically for the purpose of transportation. Ouch.

Why should churches pay more attention to sport,

according to Tinga?

— Because sport means a lot to so many people, including church people.

— Because churches have a lousy reputation when it comes to the body and playfulness.

— Because sport is a mirror of today's society and culture.

I can empathize with Tinga if he laments the church's indifference to physical training and other wholesome bodily activities. But, at the same time, he ought to acknowledge that it's not easy for a church to relate to sport as an idol. Paul had an equally hard time relating to the goddess Artemis in Ephesus.

And can you blame preachers for being a little jealous when a sparse afternoon attendance coincides with an important game?

Why should soccer mania make the church feel guilty? Professional sport as a business that turns a few people into gods and the rest into drooling worshippers is hardly a thing to be addressed without judgment and warning.

BW

Letters

Kurt Cobain lacked talent and sincerity

I had to chuckle at Bill Van Dyk's extended obituary of the late grunge-master Kurt Cobain. He was many things, few of them complimentary.

At his death, he was worth at least \$14 million. Hardly a spokesperson for "a subculture of disaffected youth," as Van Dyk, as well as a host of the liberal media, has dubbed Cobain. For a man who "expressed concern about the cor-

rosive effects of success" he was in a career in which success (i.e. selling gobs of records) was an ultimate goal. Hardly the logic a "wise" man would pursue!

Van Dyk also maintains that Cobain's music was "an attack on how our society tries to turn the masses into mindless droves who can't think for themselves." Why then were suicide hotlines set up so that his fans would be prevented from

copying his suicide? His fans must not have listened to his message very well.

Let's face it, Kurt Cobain and all successful entertainers thrive on their image and hype. Very few can back that up with actual talent or sincerity.

I have sympathy for all those who thought Kurt Cobain was any different.

**Rob Janssens
Hamilton, Ont.**

Euthanasia can't be dismissed out of hand

The question of euthanasia was very prominent in the news media earlier this year when it was forced to the forefront by some of the recent changes to the laws in other countries where "doctor assisted" suicides are now legal, but especially by the court action and eventual death of Sue Rodriguez.

It was very sad to see her condition obviously deteriorate. I think she showed a great deal of courage in her fight for what she believed in. Of course we will never know what personal struggles she had away from the glare of television lights and other media attention.

I think that these and other events are going to force the Reformed community to deal with the question of euthanasia. I don't believe we can just dismiss it as being against God's will, making everyone who disagrees with wrong.

I don't pretend to have all, or even any, of the answers but it seems that the crux of the argument against any form of

suicide is that we believe it to be wrong to interfere in God's plan for our life. It is not for us to change his will for our lives. If it is in his plan that I should suffer from some incurable disease at the end of my life then I should not make any attempt to shorten that suffering by ending my life.

We often interfere

Although I must confess that I think that argument to be very valid, it raises a lot of questions — the most pressing being: "Why can we interfere in just about every other part of God's plan for our lives but not that part?" We are not talking about whether or not we should interfere, but rather to what degree is it proper to interfere. If we truly believe that we should not in any way influence the course of our lives we should never seek medical help because there is no way of knowing that that is not the way in which I was destined to enter eternity.

This argument reminds me of the debate that took place during the '60s and '70s surrounding the question of what was then called "artificial birth control." There, too, it was quite all right to change God's will for a couple who were apparently destined not to have any children; but it was quite wrong to control the number of children that came into the world. With the benefit of hindsight I now believe that those who

fought so hard against all forms of birth control were wrong and were not promoting the will of God. Although I believe their motives were honorable, they assisted in complicating a very serious problem of global overpopulation.

We must face questions

So the question remains: To what degree is interference into God's plan for my life proper and justified and to what degree should I assist my fellow human being to interfere in his or her life? Should I help to lessen suffering only? If so, to what degree? Could it be that I might be justified in drugging a person into unconsciousness? Could there ever be a set of circumstances where my obligation to love my neighbor would require me to help that neighbor end his or her life?

As I said earlier, I don't have the answers to all those questions. I don't think there are any easy answers, but we are going to have to deal with the problems in a manner that does more than dismiss every opinion that differs from ours.

There is no doubt in my mind that after the upcoming parliamentary debate we are going to have the choice in Canada.

**Bert Grasman
Harriston, Ont.**

The Canadian Council of Churches is a safe place

As the "rookie member" of the Inter-Church Relations Committee of the Christian Reformed Church in Canada, it was not my intent to respond to the article which appeared in CC on May 27. However, after reading a letter by Mr. Hank Kuntz I feel a comment is in order.

The basis of the unity of the Canadian Council of Churches is "a fellowship of churches which confess the Lord Jesus Christ as God and Savior, according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of one God, Father, Son and Holy Spirit." Based on this unity I felt solidarity with Christians from other denominations and backgrounds.

During the 5-day CCC conference, we worshipped God each day, using traditional and new denominational

forms. We heard the Holy Spirit speaking to us in new ways. Unfortunately, the sermon of the Sunday evening worship service lacked a Christ-centred message. I also found this very disappointing. The organizing committee for this service tried very hard to include voices of the First Nations, which is why they included a native prayer of the Four Wind directions. Indeed, many of us are not used to these forms of worship.

It is, in my opinion, very regrettable that the secular press picked up on one unfortunate incident — the controversial sermon by Rev. Bruce McLeod — and gave the whole conference a negative twist. I find it even more regrettable when the Christian press does the same thing. It would be much more upbuilding if a fair report of the whole conference

Is raw milk of roulette ilk?

Maynard Vander Galien's "Agricultural Housekeeping" column "Drinking unpasteurized milk is like playing Russian roulette" in your May 27 paper brought to mind a war-time story. My mother told me how during the Nazi occupation of the Netherlands a steady stream of people came from a nearby city to her family farm to pick up some "raw" milk, which obviously saved lives, even though it was "illegal."

Comparing drinking raw milk to Russian roulette is far-fetched. Obviously there is a very small amount of risk involved, but that's also the case when we walk across a busy street.

**Joe J. Reitsma
Bowmanville, Ont.**

Everyone could identify with the editorial

This is just a little note to say how much I appreciated your April 29 editorial "The key to the friendship room." I've read it as a meditation in a group and everyone could identify with it.

You've really summarized the true Christian life in a very short article. Thank you! It is an outstanding piece of writing which is worthy of being reproduced in other Christian publications.

May the Lord continue to bless your work.

**Maryke De Jong
Chesterville, Ont.**

Forget being nice guys

The CRC delegates at the Charlottetown conference of the Canadian Council of Churches were shamefully negligent by not representing what the CRC stands for and by criticizing Rev. Jonathan Gerstner, who took outgoing president Bruce McLeod to task over what in my opinion was a new age type of address. How is it possible that CRC delegates can be present at such a worship service and not protest?

Is Aleida Van Beilen really serious when she says, referring to the prayer to the spirits, that "our church isn't that advanced yet"? Is Arie Van Eek aware of how much this kind of worship portrays new age philosophy? What does George Vandervelde mean when he says, "We were totally incorporated. There was practically no distinction"?

God help us if the CRC should ever become a member of the CCC.

**Albert Rumph
Cambridge, Ont.**

were presented to your readers.

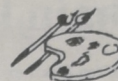
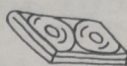
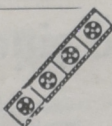
The delegates at the CCC conference listened to each other. They struggled together with issues which are very complex. For instance, the churches need to reach out to the unemployed in Newfoundland who are affected by ecological and social disaster. Does the church not proclaim the gospel when reaching out to the hurting in our society?

I felt privileged to attend this conference as an observer and delegate of the Inter-Church Relations Committee. As long as the CCC holds on to its basis of unity, there is no problem with Christian Reformed Churches joining council.

**Aleida Van Beilen
Brampton, Ont.**

Music

Media / Arts



Music Review

Dancing Ice sparkles with verve and humor

Marian Van Til

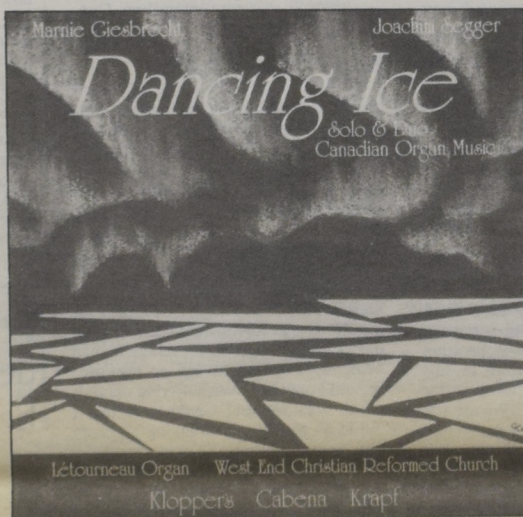
Dancing Ice. Solo and duo Canadian organ music performed by Marnie Giesbrecht and Joachim Segger on the Letourneau organ, West End Christian Reformed Church, Edmonton. Arkos 94002 CD, \$20.00. Reviewed by associate editor Marian Van Til, who has a masters degree in music history and is music director at St. John's Episcopal Church, Youngstown, New York.

Dancing Ice is an unusual recording in more ways than one: a.) it features organ music for four hands (and four feet), a rarity in the history of the instrument; b.) the music is played by a wife-husband team; Giesbrecht teaches at the University of Alberta, Segger at The King's University College; c.) the music is strictly by Canadian composers, d.) none of whom are dead!; and e.) a fair bit of it is humorous. That last may be especially surprising: "funny" is not the first word that comes to mind in describing organ music, even to those who love it.

Tracks 1-9 of this 65-minute CD are taken up with a piece by Jacobus Kloppers (a King's College colleague of Segger's) which the CBC commissioned for last year's Edmonton New Music Festival. Some of the resulting nine short movements of *From the Musical Memoirs of a Canadian Organist* will have you laughing out loud.

Recognize our foibles

Movement 1, based on Genevan Psalm 84, is not funny



but exuberantly praiseful. Movement 2, based on St. Clement ("The Day You Gave Us, Lord, Is Ended") is meditatively quiet.

But then "The Improvisational Genius [is] Confounded by Organ Gremlins." Every organist firmly believes in the Organ Gremlins which live, undetected except at the most crucial moments, in crannies within the bowels of the organ, feeding on air. They are the beasts that cause a stop here to go out of tune, a note there to stick. Mr. Kloppers is clearly an expert on the habits of Organ Gremlins.

Next off, Kloppers gives us a brief, tongue-in-cheek lesson in hymn playing: "traditional" versus "the Youth Group's rendition on their new, electronic hardware." Then he lets us in on another organist's nightmare: confrontation with the bride (or worse, her mother) about appropriate wedding music.

Kloppers' written description, as well as the music, is humorous: "Disagreement between the Duly-Appointed Organist, Roy L. Flair (L.M., LTCM, MACBLT) and the Truly Adamant Mother-of-the-Bride, Grace Macnifeek (UBU, IMW) pertaining to music both fashionable and proper for a wedding procession (Clarke's 'Trumpet Voluntary' vs. Wagner ['Here Comes the Bride'], Mendelssohn and a piped version of 'Amazing Grace.')

(A prize to anyone who comes up with phrases that fit the initials trailing the organist's and mother's names!)

The humor gives way to contemplation with a three-movement celebration of Christmas, which includes the Canadian "Huron Carol."

The last movement extravaganza examines the chaotic Canadian psyche, c. 1992, in the midst of the recession and the national unity debate. Snatches of "Oh, Canada" hold warring elements

together (barely), those elements alluding to songs like "Show Me the Way to Go Home," and "Back in the Saddle Again." (You'll have to listen carefully for these "oblique references.")

The piece is superbly performed; that's no surprise. What is surprising, beyond this composition's originality and humor, is that Kloppers, who emigrated from South Africa as recently as 1976, has a seemingly intrinsic understanding of Canadian culture and is able to capture it in music.

Together

The rest of this CD is taken up with an organ duet by Barrie Cabena (*Variations on an Original Theme*, 1971/73), *Totentanz* by Gerhard Krapf (written 1972, based on a 17th century German folk song), and a second work by Kloppers, *Concerto for Organ, Strings and Timpani*, 1986/91.

There's not much to criticize here in terms of performance. Giesbrecht and Segger are true partners, as their playing here shows. Except for the greater pitch range and consequent fullness of sound two players are able to create, one wouldn't know there were two players here. That, of course, is as it should be. Clearly too, the organists had fun making this recording (as a couple accompanying photographs show).

For many years Giesbrecht and Segger have played four-handed piano works, but only recently duo organ music. They are now commissioning new works for two organists, trying to expand that limited repertoire.

The bilingual (English/French), "liner notes" — does one still call them liner notes since LPs are now defunct? — are informative and well-written. My only quibble is that we are provided with an English translation of only four of the nine stanzas of the German poem *Totentanz*, and the most important stanza from a faith perspective (stanza 5) is not one of them. Nor, strangely, is Gerhard Krapf's own German translation as good as it could be (Krapf is a native German who now lives in Canada). Last and best is the organ itself. Giesbrecht and Segger play the 1991 Letourneau organ in the Edmonton West End CRC. While not huge (44 ranks, 35 stops), the specifications listed show that it is versatile, and the recording indicates that it is a

good match for its surroundings. The overall impression it leaves is of a pleasant brightness.

Though there's nothing terribly dissonant here, the concentration of 20th century Canadian works will not be for everyone. But real organ lovers will likely find a lot of sparkle in *Dancing Ice*. The only truly dissonant thing about this CD is that it was partially produced with funds from Alberta Lotteries.



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CRC SYNOD 1994

What past synods have said about 'women in office'

Synod 1957: Headline: "Impressions of Synod 1957" — "Synod accepted the recommendation of the study committee to give to consistories who believe that their churches are ripe for it, the freedom to give to female members of the congregation the right to vote at congregational meetings."

Synod 1970: Headline: "The Synod of the Christian Reformed Church 1970" — "The last item was the report of the Reformed Ecumenical Synod. At their request a study committee has been set up to consider the place of women in the church. In many RES churches this door is open. Since this is not the case in our church, we ought to know the reasons for this position."

Synod 1973: Headline: "Women in office" — The synod of the Christian Reformed Church which met in June earlier this summer showed little enthusiasm for the spirit that prevailed in a report on 'Women in Ecclesiastical Office' which contended that there exists no biblical barrier toward admitting women to office.

Synod 1975: Headline: "Christian Reformed Synod 1975" — "The great debate, as you can well imagine, centered around the issue of women in office.... The study committee, which had brooded for two years on this problem had come to the conclusion that there was no principal reason why women should not be admitted to office but hastened to add that the time was not ripe and the church not ready to do so.... The vote showed that 84 delegates wished to maintain the practice of excluding women from office unless compelling biblical reasons would be presented for changing it. Sixty delegates were opposed to that."

Synod 1977: Headline: "All talents should be used in the church" — "Women's talents should be put to good use in the church. But so should men's talents. As a

Bert Witvoet went to CC's archives to see what CC reported on 'women in office' decisions by previous synods. Here's what he found:



Pastor delegate Henry Jonker (Classis B.C. North-West) gets in a little extra-curricular reading.

Synod 1980: Headline: "No more women may become deacons" — "Women deacons who have been ordained in their office before June 14, 1980, may continue to serve out their terms in the Christian Reformed Church but may not be re-elected after that. Women who may have been nominated and even elected to the office of deacon by June 14 but who have not yet been ordained, may not be ordained." (This decision was intended to remove some ambiguities left after the previous synod's decision.)

Synod 1981: Headline: "Women must wait to become deacons" — "Synod of the Christian Reformed Church has declared that the 1978 decision to allow women to become deacons will be put on the shelf for two more years ... so it appointed another study committee to look at the issue, this time from the point of view of 'headship.'"

Synod 1983: Headline: "Synod maintains moratorium on women deacons" — "The 1978 decision by synod to allow women to serve as deacons will not be re-instated for another year. Synod in an almost two to one vote decided in favor of recommendations which will delay discussions of women in office of deacon until the Committee on Headship in the Bible presents its report next year."

Synod 1984: Headline: "After four days the log jam broke" — "It took synod from Monday afternoon till Thursday noon [with other business being handled in between]. For those who favored women in office, there was the decision that women may now be ordained as deacons. For those who wanted to maintain the headship principle for the man, there was the provision that the work be distinguished from that of elders.... The motions passed with a majority of 102 to 51."

Synod 1985: Headline: "Female deacons still okay" — "Synod has upheld the synod of 1984's decision that allows for women deacons (provided their work is distinguished from that of elders).... Again by voice vote synod agreed not to accede to the protesting overtures [against women deacons] it received on the subject."

Synod 1988: Headline: "Thumbs down on women adjunct elders" — "On an issue that combined the service of women in church offices with strict adherence to the denominational Church Order, synod decided that Eastern Avenue CRC in Grand Rapids should discontinue its practice of allowing women to be 'adjunct elders'.... After a one-and-a-half hour discussion, Eastern Avenue was told by a vote of 112-42 to comply with the Church Order."

Synod 1990: Headline: "Christian Reformed Church opens all offices to women" — "After 20 years, six study committees and eight hours of debate over two days at the current synod, the Christian Reformed Church elected to open all its offices to women. The decision came on June 19 during the denomination's annual general synod. By a ballot vote of 99 to 84, Synod decided to 'permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church.'"

Synod 1991: Headline: "Synod lets 'women in office' decision stand" — "Delegates tackled the issue of ordaining women in their second week of deliberations, deciding not to 'reverse, rescind, undo, repent for etc., the 1990 [synod] decision' which allowed women to be ordained as elders and ministers (women may already be deacons). Synod also voted not to postpone ratification of the decision which synod said should be ratified by Synod 1992.... Four hours into the debate the most crucial vote on the subject occurred. Synod defeated the minority recommendation [to rescind the 1990 decision] by a ballot vote of 111 to 75."

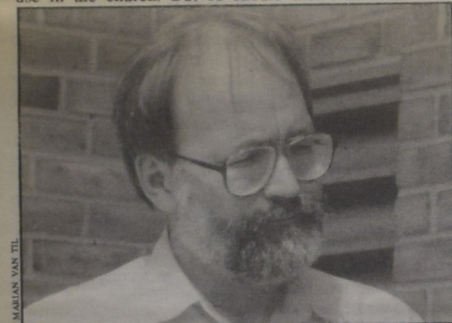
Synod 1992: Headline: "CRC's 'women in office' decision pleases neither side" — "After voting not to ratify the Synod 1990 decision to allow women to be ordained as elders and pastors, synod accepted an advice committee's compromise position which recommended that at the same time the churches be 'encouraged' to use women's gifts 'to the fullest possible extent....' Synod used the word 'expound' to describe formal Gospel proclamation by women." (No vote count is mentioned.)

Synod 1993: Headline: "Christian Reformed synod approves ordination of women — again" — "The synod of the Christian Reformed Church has decided to allow congregations the option to 'nominate, elect, call and ordain women as evangelists, elders and ministers,' offices now closed to women. The decision came on June 16 by a 95 to 88 vote.

Synod 1994: Headline: "CRC shuts door on women elders and pastors" — "Synod again denied church members the right to be ordained as elders ministers or evangelists. By a vote of 95 to 89 delegates voted not to ratify a 1993 synod decision which would have allowed women to serve in those church offices.



A mother and son in a delegate's seat, singing to be noticed. Will he officially occupy such a chair before she does?



Pastor Ken Baker (Classis Kalamazoo), reporter for the minority: "To be biblical takes more than quoting Bible texts."

result, the Christian Reformed Church synod appointed a service committee for the use of all members' gifts. The ecclesiastical subject of women in office came up at synod this year ... but only for a moment. The study committee looking at the hermeneutical principles on 'women in ecclesiastical office' asked for more time to present its report."

Synod 1978: Headline: "Women may be ordained as deacons" — "That consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elder."

Synod 1979: Headline: "Women must wait to become deacons" — "Synod of the Christian Reformed Church will study the matter of women in office for another two years. In the meantime no more women will be allowed to be ordained as deacons. During the past year some 40 churches have ordained women, the result of last year's decision. They will finish their terms and by that time the church should have taken another stand on the matter."

CRC SYNOD 1994

Seminary professor named new general secretary

Marian Van Til

GRAND RAPIDS, Mich. — Dr. David H. Englehard will take over in the fall of this year as the denomination's general secretary. The position, until two years ago called stated clerk, has been held for the last 12 years by Rev. Leonard Hofman. Hofman will retire on October 1 after a 43-year ministry in the Christian Reformed Church (CRC).

Englehard, 52, was ordained in 1971 and has been a full professor of Old Testament at Calvin Seminary since 1981. He first came to the seminary to teach in the fall of 1970. For nine years he was the seminary's academic dean, has done extensive writing and has been a theological advisor to 12 synods in the last 22 years.

Englehard was a member of the standing synodical committee on Bible translation, was on the committee which studied the hermeneutical principles regarding "women in office," 1975-78, and was on the Board



Dr. David Englehard: the new "Mr. Know-It-All"

of Publications ad hoc committee which approved the use of the New Revised Standard Version of the Bible.

A balancing act

Englehard told CC he doesn't think he'll miss teaching after doing it for so long. He admits

his new job will require that he "go to school for a bit" to gain the kind of encyclopedic knowledge of the church order for which his predecessor has been known. "I may audit Henry De Moor's church polity course," he says — and it's the kind of job in which "I can look things up."

Compared to teaching, "I like the breadth of the work," says Englehard. "And the continuity of the church confessions is important." He adds, "I like people contact — and I'm pretty good at administration."

Englehard admits that being seen as a spokesperson for the church "is a balancing act" requiring both accuracy about what the church (via synod) has declared on a subject — including social justice issues — and an ability to biblically discern when it's appropriate to speak out on an issue even if synod hasn't specifically addressed that issue.

Dutch observer tells North American cousins 'Watch out for secularism'

Marian Van Til

GRAND RAPIDS, Mich. — "Losing membership does not necessarily coincide with making the wrong decisions. Do not think that your churches will be healthy as long as your synod takes the right (in your eyes) decisions. In doing so you can be blinded to the real problems of secularism." That was the observation made by Rev. Pieter Boomsma of the Gereformeerde Kerken in Nederland (Reformed churches in the Netherlands) when he addressed the CRC synod as a "fraternal delegate."

Boomsma noted that his church (GKN) is in the process of uniting with the Hervormde Kerk and Evangelical Lutheran Church to become the largest Protestant church in the Netherlands. The United Protestant Church will have more than three million members, "a lot of them nominal," admitted Boomsma. "That's one of the problems." But that's 20 per cent of the population and also

will allow the church, he hopes, "to give a clear witness to the Lord in our country."

In a veiled, reference to the previous day's grueling debate and synod's decision to continue to exclude women from church office except as deacons, Boomsma noted: "Uniting involves sharing power, and sharing power is not easily done."

He concluded that confessional matters have been a sticking point for the uniting churches. "But now that it's almost happening, people are beginning to wake up and question how this will happen," he says. Boomsma expressed appreciation for the CRC's continued contact with his church, despite apprehensions about the direction the GKN is taking. Boomsma, a minister in the GKN, shares some of those apprehensions, he acknowledged.

"We would like to learn from you. Last year I was here for the first time and I was amazed! Not only at the little creatures outside (the ubiquitous chip-



The GKN's Pieter Boomsma: fascinated by the CRC.

munks that live all over the Calvin College campus and which do not populate the Netherlands), but at all the work you do, especially in Home Missions. I would love people from Home Missions to come and visit us and talk with us and help us," Boomsma concluded.

May we call God our Mother?

Synod will study the issue

MVT

Is it biblically appropriate to speak of God as our mother, or by other feminine names? Synod has decided that it would be a good idea to carefully examine the issue, because even though such terminology is not used in Christian Reformed worship it is used increasingly in some other denominations.

"Our culture uses language very loosely, but our church uses it very carefully. We should know the basis on which we use or don't use language," it was argued.

The study committee's mandate is to examine the "biblical, theological, cultural and pastoral dimensions of [using] inclusive language for God," all the while being "sensitive to" the linguistic and literary issues involved as well.

Meanwhile, until the committee has reported to Synod 1997, synod is urging the churches and church agencies to abide by CRC Publications guidelines on this matter already in place.

CRC synod refuses to change wording in 1973 homosexuality report

Marian Van Til

GRAND RAPIDS, Mich. — One of the potentially controversial issues on this year's synod agenda was resolved in a short, one-hour and 20-minute debate. "It was not a high level of debate, to the point of non-debate," in the words of Rev. Henry Jonker (Classis B.C. North-West).

Classis of the Heartland asked synod to change the church's "flawed" official statement on homosexuality contained in a 1973 report. The classis contended that there is a "serious flaw" in the distinction between "homosexuality" and "homosexuality" in the 1973 homosexuality statement. That distinction "undermines synod's condemnation of homosexual acts," said the classis, because it absolves the homosexual of responsibility for his condition.

In the report's words, a homosexual is "a person who has erotic attractions for members of the same sex," a condition "for which the homosexual may bear only a minimal responsibility." It asks for compassion for homosexuals who struggle with their condition but it condemns homosexual sexual acts.

Synod 1994 disagreed with Classis of Heartland's interpretation and refused to change or add to the report. Instead, synod reaffirmed the report and encouraged the churches to

make use of its advice.

Chaste homosexuals may not be barred from ministry

A second classis (Atlantic Northeast) asked synod to "declare that ministers who are homosexual are ineligible for the ministry of the Word in the CRC." The classis did not distinguish between practicing homosexuals and those who are sexually chaste.

Synod, however, did maintain that distinction in rejecting Atlantic Northeast's proposal. Synod agreed that homosexual practices are incompatible with a biblical lifestyle, and therefore, with ordained ministry. But homosexuals who live chaste and obedient lives may not be declared ineligible for the ministry; and if they are already ordained, they may not be dismissed because of their homosexual "constitutional predisposition" (a term used in the 1973 report).

During the debate none of the delegates from either Classis of the Heartland or Classis Atlantic Northeast spoke on behalf of their overtures. In comments made after the debate this led several Canadian delegates to conclude that the delegates "probably disagreed with or were even embarrassed by" their classes' overtures on this issue.

Church/ CRC SYNOD 1994

Aging Christians grow stronger, not weaker

"But those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31).

As I write this, I'm watching the U.S. Open golf tournament — one of the most important tournaments of the year for professional male golfers. This year's Open got off to a dramatic start when golfing legend Jack Nicklaus took the lead. Nicklaus won his first U.S. Open in 1962 on this same demanding golf course. He was then 22 years old. After his commanding first round, Nicklaus told reporters that his wife had tried some magic on him that morning. Flashing her fingers in his face, she had repeated over and over: "You're 22. You're 22."

But he is not 22. He is 54. Nicklaus remains a serious contender on the U.S. Senior Tour, restricted to players 50 years old and older. But by the third round of this U.S. Open tournament he was clearly not a con-

tender here, unable to hold his own against the strength and distance of much younger men. This failing ability is made the more poignant by his own refusal to believe in it. "I had an opportunity to win," he insists. But in an unguarded moment over the weekend he was heard to sigh while watching young Ernie Els — a power hitter from South Africa, who, at 24, is Nicklaus' junior by 30 years and who ultimately went on to win the championship. After watching Els drive a ball, Nicklaus said softly, "Oh to be 22 again and to be able to hit a ball that far!"

One of the unavoidable realities of life for each of us is the process of aging and the consequent changes in our physical abilities. Not only professional athletes suffer when faced with their own decreased flexibility, strength and resilience. Lesser mortals also confront the unpleasant surprise of a body which no longer does what we remember it being able to do not so long ago.

For people whose self-identity is found in their athletic ability, the inevitable change and decay of aging can be shattering. It is painful to watch Jack Nicklaus grope to understand how it is that he, the greatest golfer in the world, is no longer a threatening presence at a major tournament. He snaps with irritation at reporters who ask about his stamina and question whether the heat is getting to him. "Is it getting to you?" he demands angrily. He reminisces about how he finessed a particular hole 32 years ago. Isn't he still that same person? It is hard to watch this, especially because it reminds us of how short-lived our own physical strength is.

One of the great joys of the Christian life is knowing that this inevitable process of disintegration is reversed for us. This doesn't mean that a Christian golfer won't lose length and distance with age. But in the things that really matter, we grow stronger, not weaker, throughout life. Those who wait upon the Lord may count on

growing in virtue, in moral fibre and in knowledge of God's will throughout a lifetime. It is not a coincidence that the most godly people I have ever known, those who with unveiled faces reflect God to me, have also been the oldest. If our self-identity is not found in our athletic ability but rather in our closeness to God, then we need not fear the process of growing older. In fact, we should be delighted to trade some physical ability for progress in sanctity.

Further if what we most value is spiritual strength and the wisdom that comes from being close to God, we should expect to find our heroes among the most elderly members of the community of Christ. Not that all old people are godly. Far from it! Neither are all young people physically fit or gifted golfers. But I should expect someone who has been waiting on the Lord for 80 years to have an edge when it comes to the renewal of the spirit, just as Jack Nicklaus ought to expect Ernie Els to have an edge when

Laura Smit

CHAPTER

&

VERSE



it comes to driving a golf ball. Rather than looking back nostalgically at our own past greatness, we have reason to look forward hopefully to what we may yet become.

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

Church will hire 'abuse prevention co-ordinator'

Marian Van Til

GRAND RAPIDS, Mich. — "If at first you don't succeed, try, try again." That important proverbial advice was taken to heart by the synodical study committee on abuse which reported to synod for the second time in two years. In 1992, when the committee urged synod to appoint a full-time staff member who would provide denomination-wide abuse education and prevention measures for the denomination, synod balked. Such a move would be too expensive, many delegates argued.

Abuse too costly

But this year the committee came back and got what it asked for. Synod 1994 seemed to conclude that abuse itself is too costly, emotionally and spiritually, but also in terms of possible lawsuits.

The full-time abuse-prevention co-ordinator will "continue and amplify the work of education, prevention, response and

training on the issue of abuse." The co-ordinator will be a staff member of the CRC's Pastoral Ministries Agency.

'Long overdue'

Judy Cook, who was an informal observer at synod and is a marriage and family therapist with Salem Christian Counselling Services in Hamilton, Ont., says that 60 per cent of her practice consists of abuse victims. Cook feels the appointment "is long overdue." She's convinced that the mandate of such a co-ordinator "is now longer than two years ago: then, the emphasis was on childhood abuse. Now, clergy abuse is part of the more immediate problem to address."

Cook notes that "abuse is connected to the power structure in the church," and she asserts that there's a connection between denying women access to that power structure and levels of abuse. "If a church, in fact, becomes more conservative, abuse becomes more of an

issue," she says.

Temporary guidelines

Though much of synod's debate focused on the legal need for the church to have abuse education and prevention programs in place, synod also urged the churches to study, pray and respond to the latest report of the committee on abuse.

The report includes guidelines for ministerial ethical and sexual conduct. The guidelines don't list specific procedures, but they do recommend: that abuse allegations be taken seriously; that they be investigated; and that if the allegations appear to be true, the person to whom they are addressed be suspended until a hearing can carefully deal with the matter.

The guidelines are intended for use until a more fully developed abuse education and prevention plan has been developed.



Pastors pow wow:
Nick Cornelisse (Alberta North) and Charles Uken (Muskegon)

Confessions will be 'gender-sensitive'

MVT

In response to an overture from Minnesota North, synod has agreed to bring the male-oriented, 16th and 17th century language of the *Belgic Confession* and *Canons of Dort* in line with the contemporary, "gender-sensitive" language already in use in the revised *Heidelberg Catechism*. The move will not change the "theological intent" of the confessions.

Dear Bryce:

I'm sad to say, I am beginning to hate watching movies with you. I know movies are the main form of dating in our society — but I just can't do it anymore. Each time we finish watching a movie we have the same old argument, and believe me, I'm as tired of it as you are. As we walk out of the theatre or as the VCR clicks into automatic rewind, I ask you what you thought and you shrug your shoulders and respond, "I don't know. I liked it."

But that's not what I mean and you know it. I ask you again, "Did you notice the recurring theme of loneliness and despair?" or: "Do you think it was an accurate portrayal of the situation, or was it glamorized?" or: "What does this movie say to young couples like us, and is that a healthy message?" And you always respond to my questions in the same manner. You roll your eyes and say, "Give it up, Char. It's just a movie. Entertainment. That's all." And then your famous line: "You're reading way too much into it."

Not 'value-free'

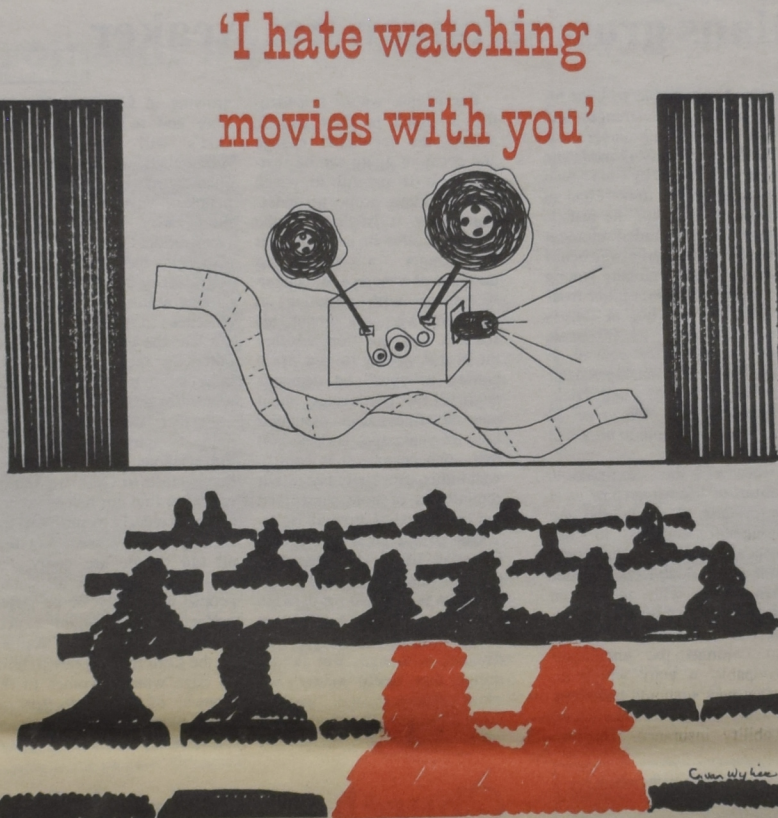
But I don't think I am "reading way too much into it." I think it's important to notice excessive violence, messages sent to impressionable viewers, and religious overtones and themes.

Why can you believe that literature has themes and that art is making a statement but think movies are "pure entertainment"?

Why do you expect an author's work to have themes but find it inconceivable that a scriptwriter's could have the same? Is it because you were taught in high school English and art appreciation courses to look for themes in literature and art because they belong to the "fine arts"?

Didn't anyone teach you how to watch and understand the themes and messages of movies? You spend more time watching movies than you'll ever spend reading books or looking at art, but you don't know how to interpret film. To you, movies are just "pure entertainment."

But movies are far from pure entertainment. Why do you think the church has had such a difficult time accepting movies? It wasn't until 1966 that the Christian Reformed Church (CRC) changed its strict warning against the worldliness of movies to a stressing of "responsible personal freedom



An open letter to my boyfriend

By Char Weening

in the use of the film arts."

Our church's official stance on movies is that "Christians must reject and abstain from the use of those film arts products which tolerate sin or propagate it as a normal aspect of human life, or which portray and interpret life in a way that does violence to the only valid explanation of life as declared in God's revelation of sin and redemption." Our synod also encourages us to "exercise a Spirit-guided and enlightened discrimination in the use of the film arts."

Blank mind fosters violence

Pastors and elders don't encourage discerning viewing of movies because they don't want members of their congregation to be entertained. Rather, they know, as many studies have shown, that movies can have an effect on us. The *Journal of Hospital and Community Psychiatry* published a summary of numerous studies of violence in movies which all

showed that violence can have a detrimental effect on vulnerable viewers like children and impressionable teens. The studies claimed that those who watch with a blank mind, watching out of boredom or to relax, are the most affected by violent scenes on the screen.

I'm not saying movies are evil or that we should abandon them completely. You know I love and appreciate movies way too much to give them up. I love *My Cousin Vinny* or *The Great Outdoors* when I'm in the mood to sit around with my friends and laugh. Sometimes I need an emotional drama like *Steel Magnolias* when I want to have a good cry. And nothing beats a psychological thriller like *The Vanishing* when I'm alone with my roommate at night. Movies are a wonderful form of entertainment. I'm saying that we should recognize the power of film and treat it with the respect and reservation that comes with such power.

We shouldn't reject all films because of the nature of the

medium, but we shouldn't wholeheartedly embrace them all either.

Don't see a movie because you're bored

Let's be discerning about which movies we watch and then be critical in our understanding of the ones we choose to see. Let's not, out of boredom on a Saturday night, end up at a movie we've never heard of or are only watching because nothing else looks good. Instead, after we've read reviews and listened to what others are saying about the film, let's make a conscious decision to watch the movie or to go bowling instead. And then, if we do decide to see the movie, let's talk about it afterwards.

By discerning what we watch I'm not saying, as some have said, "No movies with swearing, sex or violence." I would hate to limit the movies I can see to only G-rated Disney features. *Stand By Me* shocked many with its swearing but that doesn't change the fact that it is

a great coming of age story. *Rainman* contains swearing and sexual interactions, but it's still a wonderful story about personal growth and human relationships. Let's not forget that God can use non-Christians as well as Christians to do his work. God can use film makers for his purpose of spreading faith as well as common virtues like humanitarianism and equality. Consider the 1989 film *Mississippi Burning* which exposed the inhumanity of racism.

Is a lively discussion too much?

We should discern what we choose to watch by looking at elements of plot, choosing writers and directors that consistently produce good films or choosing films that promise impressive cinematography. Enjoy *Pretty Woman*, but be aware that it's no coincidence that Richard Gere rescues Julia Roberts on a white horse. *Pretty Woman* is a fairy tale. Prostitutes don't end up with rich, caring men — they end up poor and alone — or dead. Go ahead and watch *Die Hard* or *Terminator* — just notice what you're seeing and don't become so accustomed to swearing and violence that you become hardened to it. Consciously notice the violence and swearing and decide if they are essential to the plot or if they were just thrown in for ratings.

I know. You're still moaning, "But it's ENTERTAINMENT!" You're saying, "When I go out on Friday night I want to relax — let my mind go and just enjoy." I understand. I'm not suggesting you do research and a 10-page report on every film you see. But is a cup of coffee and a lively discussion after a film too much work? Discussions can be engaging. Others may have noticed things you didn't catch, or you may add an insight to your partner's understanding.

As Christians we profess that God is a part of all of our lives — our family life, our work and also our entertainment. So use the mind God gave you to question and discriminate by not staring vacantly at the big screen, but rather consciously working out an understanding of what you watch.

Char Weening is a communications major at Calvin College, Grand Rapids, Mich., and has taken several film courses at Calvin. She is a native of Sarnia, Ont.

Disabled farmers call for loan relief

Anne Hutten

Uncounted numbers of farmers receive disabling injuries each year. The loss of one or more limbs is devastating, requiring months of treatment and rehabilitation. Back injuries and illness often result in greatly diminished physical strength and agility. In many cases, it is a year or more before such farmers have made the necessary adjustments that will permit them to continue with their chosen professions.

Those who provide financial credit to farmers, however, fail to take this into account. Injured or not, farmers must make payments as though nothing has happened. Failure to send a cheque results in the afflicted farmers being in arrears, with the "appropriate" penalties.

The Farm Credit Corporation doesn't even offer disability insurance on its loans. And although some lending agencies do have such insurance, benefits are generally paid out only when the person affected can prove "permanent and total" disability.

Time for change

According to a small, feisty organization called Farmability, it's time for that to be changed. Based in Nova Scotia's Annapolis Valley, the organization has issued an open letter to lending institutions. Farmability's president, Carl Palmer, urges the following changes in lending policies for farmers who are disabled through accidents or disease:

- * mandatory disability insurance on all farm loans;
- * interest relief for newly disabled farmers for at least one year;
- * reamortization of capital debt.

Farmability also seeks to have disabled farmers classified according to the severity of their illness, so that partial benefits may be obtained by those who are not "totally and permanently" disabled.

"We would submit that no one is totally disabled unless

(s)he is dead," states Palmer in the open letter. "Many of us are able and willing to continue working, if at a reduced pace, perhaps. We do not want to prove that we are henceforth incapable of doing anything useful; instead, we want to work!"

Having operated a beef farm for two decades after losing both legs in a PTO accident, Palmer feels it is time lending agencies recognize the existence of partial disability. Farmers with disabilities should be permitted to continue working, he says; but they should be able to get some help in the process. For instance, if a doctor judged someone to be capable of working half days, that person should have half his debts written off under the disability insurance. This would make far more sense than the current practice, which in effect forces farmers to stop working entirely if they are to collect on that insurance.

Copies of Palmer's letter have been sent to the leading banks, the Farm Credit Corporation, farm and fisheries loan boards, and to a number of media outlets.



IRELAND AGENDA 1994

Is there such a thing as 'total and permanent' disability?

About a dozen years ago my husband had to quit farming due to ill health. Heart disease and diabetes combined to make dairy farming impossible for him. The immediate loss of his income left us, a family with four teenage boys, living off my half-time salary.

What remained of our farm mortgage was covered by disability insurance. The provincial farm loan board, however, insisted that Bill was not "totally and permanently" disabled. They were right, of course: he could still walk, breathe, dress himself, and even do light chores around the house and barn. What he couldn't do was to work for an income.

The Canada Pension people took the same approach at first.

Only by bringing our local Member of Parliament into the scene, and writing the federal minister of health, did we manage to get a disgracefully modest pension initiated. That, in turn, forced the farm loan board to write off the mortgage.

During his remaining decade, Bill lived with severe and recurring angina, erratic blood sugars, circulatory problems, off and on blindness in both eyes, and a gradual diminishing of strength. But was he, in fact, "totally" disabled?

Of course not. During his good moments he learned to do (if not enjoy!) household chores. He packed apples for us to take to the farmer's market, as his strength permitted. He would even pick up the power

saw and cut wood for 10 minutes until the angina hit. Then he would sit down, take a nitroglycerin tablet, wait, and pick up the saw again.

Of all the problems associated with the "totally and permanently disabled" verdict, the loss of self-esteem is probably the worst. We are defined, to such a large extent, by our daily work. Who am I? I am a farmer. I grow apples. I sell bedding plants. I keep laying hens. Without that work, a large part of my identity is gone. That's what my husband found during his long illness.

In a time that prides itself on having a social conscience, it's time for society to recognize that the old categories no longer fit. Simply justice demands

that even those with disabilities be allowed to continue working, with the necessary structures in place to help them. Biblical justice demands this for sure.

Biblical injunctions also call us to think about the implications of work-as-identity. Are we valued only when we work? When we become too old, too weak, too disabled to work, have we lost all purpose?

It seems clear to me that insurance policies which insist on the "total and permanent" category only reinforce the negative stereotypes of persons with disabilities.

Anne Hutten continues to make a living on the farm in Kentville, Nova Scotia. She volunteers some of her time as editor of the Farmability Newsletter.

CRC SYNOD 1994 / News / Sports

A right and wrong way to worship?

Synod will study worship trends in light of Reformed principles

Marian Van Til

GRAND RAPIDS, Mich. — The last time the CRC carefully evaluated how the church worships, or how it should worship, was 1968. That was 26 years ago — too long, according to a Synod 1994 advisory committee.

So much has changed in Christian Reformed congregations in that time, synod was told, raising issues which were not addressed in the 1968 Liturgical Report. The increasing diversity of the CRC's worship practices needs to be "addressed in the light of Scripture and the Reformed tradition," synod agreed. So the issue will be looked at again and a new report brought to Synod 1997.

The study committee will address these questions:

** What are the essentials of public Christian worship? What is non-negotiable in a Reformed setting? How do the Reformed confessions and our expression of our faith determine our approach of worship?*

** How are the four motifs identified in the 1968 report (biblical, catholic, confessional, pastoral) expressed in our worship? Can an emphasis on the pastoral motif become so dominant that the other three motifs are ignored?*

** How does the church maintain its biblical and Reformed character in the current climate?*

** For whom is worship intended? the believer? the seeker? both? Can sound principles of worship guide the*

church in providing worship that glorifies God, that expresses the heartfelt covenantal commitment of God's people, and that draws others into the circle of faith?

Most delegates welcomed the study. Some noted in later conversation that difference of opinion on music and worship styles are creating increasing conflicts within many congregations. Others could not see how such a study will help resolve those conflicts.



Elder James Payton of Hamilton Classis (l.) chats with elder Henk Van Anel of Alberta North

No custody for Florida mother who sends child to Christian school

FORT MYERS, Fla. (EP) — The Rutherford Institute filed an amicus brief in late May in Fort Myers, Florida, on behalf of local religious schools protesting a judge's ruling that granted a father custody instead of the mother because their child was receiving a Christian education under the mother's care.

A Lee County judge ruled initially that Katherine Arbelo, the mother of Joey Nelson, should have custody of her child. The court ordered a social worker to make arrangements for the father's visitation.

Instead of following the judge's orders, however, the social worker and the child's court-appointed attorney petitioned the court to grant the father custody based in part on the fact that Joey attended a Christian school. The attorney argued, "Joey should not be forced to live in an environment that shields him from the secular world in which he will have to live upon completion of his schooling." A Lee County judge then awarded the father custody of Joey.

Social worker out of bounds

"The social worker and the guardian attorney stepped out of bounds when they asked the court to favor one parent's religion over another," said Rutherford Institute attorney Melanie Davis Stockwell. "By law the court is not allowed to compare religious and secular education, and in fact, religious education was not even an issue in deciding custody until the social worker became involved."

The Rutherford Institute filed the brief arguing that a whole line of case law says the court is not allowed to consider a parent's religious beliefs in a custody determination.

"The assumption of the court that a Christian school is inadequate to prepare a student for the outside world is not only wrong but unconstitutional," Stockwell commented. "The current ruling sets a dangerous precedent for Christian education and must be reversed."

The Rutherford Institute is an international, nonprofit, civil liberties organization specializing in the defense of religious liberty.

Athletes are people making good or bad choices

A blind athlete at the recent International Children's Games traded the top of his track suit for a pair of wooden shoes from a team member from Alkmaar, the Netherlands. It was a precious top since it was the first time he and his fellow disabled athletes wore a team track suit, but he traded it as other athletes did.

It was precious to watch this boy feel every piece of the wooden shoe so that he could picture what he had just traded for. I could have cried over the beauty of this magic moment in the midst of international competition; two athletes choosing to please.

During these games I returned home, turned on the television, only to watch the bizarre only-in-the-US car "chase" and arrest for murder of

the former football great O.J. Simpson. It was an account of his football fame that the highways were lined with fans, choosing to use this opportunity to wave at O.J. as though this were some victory parade.

And the world watched, I watched, perhaps somewhat morbidly, wondering if we would be able to tell our children's children, "I saw it happen, O.J. Simpson took his life." But he didn't. He chose to stay and defend his innocence.

Money choices

Professional athletes make too much money; yet baseball players are contemplating a choice to strike. Meanwhile, management tends to choose to view players as commodities or property, not as real people.

Even though professional ath-

letes make too much money, some still find themselves choosing too high a lifestyle ending in financial despair. Other athletes rally together to help these athletes and their families.

There are also many individual athletes who choose to use their money well. Recently Kirby and Tonya Puckett, a Minnesota Twin outfielder and his wife, gave \$250,000 for minority scholarships at their local university. Five years ago when Barry Sanders signed up as a running back for the Detroit Lions, he received a \$2 million signing bonus. One of the first cheques he chose to write was a \$200,000 one for his home church.

Violence choices

Fighting in sports? Seven years ago the NHL ruled that in

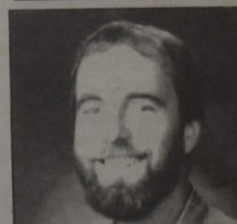
the case of a fight the first player to leave the bench will get a 10-game suspension; the result was no more bench clearing incidents. But the NHL still chooses to let a certain amount of fighting take place, and cheap shots such as Messier's smack at Linden 30 seconds before the end of a done game six still persist.

The NBA, in the recent playoffs, has also come into the limelight with more players choosing to resort to fighting. Now the NBA has some choices to make.

It strikes me again how we are all responsible for the choices we make. Furthermore, athletes are people, people that are being pulled by spiritual forces of darkness and light.

There is nothing innately good about sport or innately

SPORTS



John Byl

evil, nor is sport played by spiritless robots, but by real people, individually making choices on and off the field.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

Farm wives with young children shouldn't be barn choring

There are many interesting articles in newspapers and farm magazines about women who farm with their husbands and do the same work as men do. Television farm programs often profile farm wives who work alongside their husbands in the barn or out in the field.

Farm women even have their own magazine. It's a Canadian publication appropriately called *Farm Woman*. Yes, I've read it — the publisher sends me free issues now and then. I think it's an excellent publication.

The recent issue has an item about researchers who totalled all the hours in a week by the average farm wife. They found modern conveniences had cut housework from 50 hours in the 1930s to 26 hours today. However, spare time is still at a premium as farm women continue to work 77-hour weeks. In addition to chores in the house, 22 hours are spent farming, 17 at off-farm work and (in summer) 12 hours relaxing in the garden.

Recently a young farm

couple was profiled on a television farm show. The couple milk around 30 cows. The camera caught the husband milking with three milking units. His wife was forking straw under the cows and feeding some new-born calves. The two oldest children, six and eight, were helping feed calves. One youngster was in a baby carriage in the milk house.

Stick to kids and housework?

My immediate reaction was why are the children and their mother in the barn doing chores? The couple are not milking 100 cows. It doesn't take more than two hours to milk 30 cows, bed them down, and feed the calves. The husband can do that alone. The young wife has her hands full with three youngsters and housework. She shouldn't be in the barn with the children. If she was my wife she certainly wouldn't be toiling her youth away in a livestock barn.

An article about farm women in the *Barrie Advance* by Hugh Brown entitled "Farm Women in the 1990s" caught my attention recently. You might say farm wives are slaves. Here are a few paragraphs:

"Susan Leigh and her husband are usually up around 6 a.m. By the time they get dressed and get out to the barn, it's about 6:30 a.m., which is when they start milking their 28 cows on their 175-acre farm.

"Leigh offers a cup of coffee to the reporter before heading to the barn and then apologizes that it's instant. Like many families, they spend so much time in the barn that they decided to put the coffee maker in the milk house. Like many modern farm women, Leigh, 43, wears two and sometimes three or more hats.

"She has to juggle a litany of responsibilities during any given day, including helping her husband, Barry, milk 28 purebred Holsteins twice a day. Along with helping with the chores and field work, Leigh

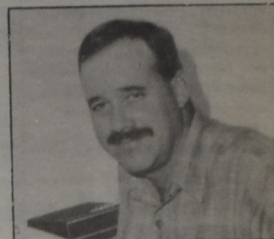
also has to find time to do housework, raise a family (the couple have two children) and sometimes hold down a second job. Up until two years ago she worked off the farm in an office but still got up and did the morning milking."

'Shame on Barry'

When the children were growing up Leigh brought them to the barn. The youngest would be in a baby carriage in the milk house.

I think it's a shame that Susan has to wear three or more different hats. And shame on Barry for treating his wife like a slave. She shouldn't even have to be in the barn. If Barry wasn't so lazy he could milk the small herd and feed the calves and have lots of time to spare. I know because I milk an average of 35 cows and I do all the chores alone.

Barry, and so many farmers



like him, probably never learned to work alone and do it efficiently. Does he help with the housework? He doesn't have an off-farm job. I bet he enjoys relaxing.

It's no wonder many young women today don't want to marry a farmer.

Maynard VanderGallen is a bachelor dairy farmer who farms in the Ottawa Valley. He spends considerable time doing volunteer work.

Mexican 'super bean' bred with help from Canadian researchers

TORONTO (Canadian Scene) — Mexico's farmers will soon be growing high-yielding, pest-resistant beans without having to rely on any pesticides. The new bean varieties are being developed by researchers from the University of Guelph, Ont., and the Colegio de Postgraduados in Chapingo, Mexico, with financial support from Canada's International Development Research Council (IDRC).

A staple food and cash crop in much of the developing world, beans have been grown in Mexico for some 6,000 years. Until the last few decades, beans had been cultivated without chemical pesticides. Today, however, despite the use of large quantities of expensive pesticides, bean yields are barely 20 per cent of what they should be. In the La Mixteca region of the State of Puebla, for example, much of the crop can be lost to insect pests and

diseases. As a result, each year Mexico imports large quantities of beans: the country's main source of protein.

The problem, says Guelph crop scientist Dr. Raoul Robinson, stems from methods of plant breeding used worldwide during the past 90 years. These methods concentrate on breeding uniform plants that contain a single gene that protects against a specific parasite. Because of this, the plant's resistance breaks down as soon as a new strain of parasite appears.

The joint Guelph-Mexico project is using an alternative method of plant breeding that yields an entirely different kind of resistance. Many genes work together to protect the plant against devastating pests and diseases.

The research has so far yielded 360 new pure lines of beans. The best are now being identified and multiplied for release into farmers' fields.

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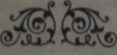
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If you wish a photo included, send us the original. d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313	Willowdale Waterloo 1969 July 5 1994 "For the Lord is good and His love endures forever; His faithfulness continues through all generations" (Ps. 100:5). With thankfulness and praise to God, we joyfully celebrate the 25th wedding anniversary of our parents and grandparents KOOS and JULIE CHRISTIAANSE (nee BIJMA) With love from your children and grandchildren: Menna & Peter Friend — Shelburne, Ont. James, Jason, Lisa John & Cori Christaanse — Batawa, Ont. Anne, ? Jennifer & Neil Jansen Van Doorn — Menisino, Man. Michael, Jessica, Christopher, Julianne Trixie Christaanse — Waterloo, Ont. Home address: 221 Pinegrove Cres., Waterloo, ON N2L 4V2 1954 July 23 1994 With thankfulness to God, we joyfully announce the 40th wedding anniversary of our parents and grandparents BOB and GRACE VOORBERG (nee KILWINGER) May God continue to bless you in the years to come. With love from: Hetty — Richmond Hill Ron & Hilda-Ann — Kettleby Tracy, Christopher, Vanessa, Trevor An open house will be held on Saturday, July 23, 1994, from 8-10 p.m., in the Springdale Fellowship Hall (Rupke Rd.) Home address: R.R. #1, Kettleby, ON L0G 1J0 Meerkerk Keswick 1944 July 13 1994 1 Timothy 4:4,5 With thankfulness to God we hope to celebrate the 50th wedding anniversary of our parents and grandparents DIRK and RIE JONGKIND (nee KREEFT) We rejoice with them and pray that God will continue to bless them with joy, love, contentment, peace and good health. With all our love: Nanke — Toronto Jake & Tonnie — Grand Valley Derek, Jason, Carrie Ernie & Adriana — Sutton West Martin, Sarina Adam & Brenda — Mount Forest Amy, Michael Scott — Keswick Judy & Alan Bennink — St. Catharines To celebrate this occasion we will have an open house on Saturday, July 16, 1994, at Bethel Chr. Ref. Church, 333 Davis Drive (Hwy. #9) Newmarket, Ont., from 1-4 p.m. Best wishes only please! Home address: 176 Pleasant Blvd., Keswick, ON L4P 2S4	 <i>Congratulations to Andy and Dina Van Oenen (nee Simmelink) on the occasion of their 45th wedding anniversary!</i>   <i>Congratulations to Dirk and Rie Jongkind (nee Kreeft) on the occasion of their 50th wedding anniversary!</i>	Drenthe Hamilton 1949 1994 With thanks to God, we joyfully announce the 45th wedding anniversary of ANDY and DINA VAN OENEN (nee SIMMELINK) With love from: Gerrit — deceased Winnie & Don — California Matthew Sisters: Annie Klomps — Clinton Grace & Ralph Lubbers — Auburn Brothers and sisters in the Netherlands. Nieces and nephews. Open house on Saturday, July 16, 1994, from 2-4 p.m. at Ancaster Chr. Ref. Church, 70 Highway #53E, Ancaster, Ont. Best wishes only please. Home address: D-9 Father Biro Trail (St. Elizabeth Village), Hamilton, ON L9B 1T8 Groningen Guelph 1954 1994 "If thy presence go not with me, carry us not up hence" (Ex. 33:15). On July 9, 1994, with thanks and praise to God, we joyfully celebrate the 40th wedding anniversary of HENK and HELENA OOSTERVELD Our parents and grandparents have been blessed by God with a happy and fruitful marriage. Etta & Christopher Green — St. Catharines Nicole, Alexander Hendrick (Rick) & Alison Oosterveld — Guelph Miranda, Jason, Nathaniel, Anthony Harry & Ann Oosterveld — Guelph Ron & Kim Oosterveld — Guelph Ed Oosterveld — Guelph Our dear mother, oma and great-oma Hendrika Pyper of Guelph, Ont. We wish them many more years of love, happiness and strength. Thank you Mom and Dad for your wisdom and guidance which will continue throughout our lives together. Address: R.R. #2, Carters Rd., Guelph, ON N1H 6H8	Obituaries Dec. 28, 1936 - June 9, 1994 After a lengthy struggle with cancer, the Lord called home our dear friend GEORGE AUKEMA We will miss him very much and express our deepest sympathy to Katie and the family. Dan & Jenny Hurst — Erin Sam & Marjorie Miedema — Alliston Sid & Toni Ryzebol — Orangeville Nick & Ria Schaafsma — Shelburne John & Tammy Streefkerk — Orangeville Harry & Klaaske Vander Kooij — Holland Marsh "The Lord is my Shepherd" (Ps. 23).
Marriages VAN'T SPYKER-DIELEMAN: Believing their love to be a gift from God, and desiring His will for their life together JACQUELINE ALETHEA VAN'T SPYKER and DAVID BERNARD DIELEMAN will be united in Christian marriage. This celebration with family and friends will take place on Saturday, July 9, 1994, in the Chr. Ref. Church of Alliston, Ont., at 1 p.m., Pastor Jerry Hoytema officiating. Future address: R.R. #3, Melbourne, ON N0L 1T0, Phone: (519) 289-2391				

JULY 1, 1994

Classifieds

Anniversaries	Obituaries	Obituaries	Bed & Breakfast	Bed & Breakfast
 Ede, the Neth. Strathroy, Ont. 1954 June 23 1994 With praise and thankfulness to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents PIET and INEKE PLAISIER (nee TULP) With much love and best wishes from your children and grandchildren: Peggy & Marv de Vries — Strathroy, Ont. Carla, Ryan, Justin, Michael Manjke & Elzo Tenyenhuus — Samia, Ont. Jeannette, Elizabeth Mike & Helen Plaisier — Hamilton, Ont. Christina, Peter, Julie Henriette & Gordon Snieder — Cambridge, Ont. Timmy, Angela, Everett Yvonne & Sam Linton — Sunnyvale, Calif. Home address: 241 Mill Pond Cres., Strathroy, ON N7G 3P9	Delft Aylmer "In my Father's house are many rooms, if it were not so, would I have told you that I go to prepare a place for you?" (John 14:2). At His time Friday June 10, 1994, the Lord called home our mother, grandmother and great-grandmother CLAZINA CORNELIA DYKHOORN at the age of 89. Predeceased by her husband Dirk Dykxhoorn in 1969. Dear mother of: Margaret & Herman Bremer — Aylmer Tony & Corrie Dykxhoorn — Brownsville Lou & Tine Dykxhoorn — Aylmer Dick & Nellie Dykxhoorn — Tillsonburg Jack & Hermina Dykxhoorn — Calgary, Alta. and also survived by 15 grandchildren and 33 great-grandchildren. Correspondence address: Herman and Margaret Bremer, 90 Caverly Rd., Aylmer, ON N5H 2P4	"Precious in the sight of the Lord is the death of His saints" (Ps. 116:15). On June 6, 1994, the Lord called home to glory CAS J. REKMAN Loving husband of Mary (Kapteyn). Dear father of: Joanne & John Luymes — Abbotsford, B.C. John & Alice Rekman — Samia, Ont. Fred & Marg Rekman — Samia, Ont. Casper & Diana Rekman — Samia, Ont. Carolyn & Rick Nienhuis — Samia, Ont. Erie & David Eizenga — Samia, Ont. Jeanne & her fiancé Rick Feenstra — Samia, Ont. Loving Opa of 18 grandchildren. Brother of Theo and Truus Rekman and Joop and Jannie Reckman of Samia, Ont., and Bep in the Netherlands. Correspondence address: Mrs. C. Rekman, 1172 Carr St., Samia, ON N7S 3A2	Do you need a place for family or friends who are visiting this summer? Send them to our air-conditioned comfortable home near Smithville, Ont., on Hwy. 20, close to CRC church. Located in the fruit-belt of the Niagara Peninsula. Farm setting, lots of animals. Please call (905) 957-3087	Bed & Breakfast Coming to the Annapolis Valley? Visit with us on a working farm! Anne's Bed & Breakfast 161 Thorpe Road Kentville, NS B4N 3V7 Phone: (902) 678-7088
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Obituaries		Teachers	Miscellaneous	Miscellaneous
March 15, 1919 - June 16, 1994 2 Corinthians 4:16-18. Proverbs 3:5. On Thursday, June 16, 1994, the Lord called home our father and grandfather BERTUS JOHANNES HOFTYZER at the age of 75. Predeceased by his wife, Johanna Janssen, September 13, 1984. Dear father of: John & Helen Hoftyzer — Bannockburn, Ont. Timothy, Michael, Christopher George & Wilhelmina Hoftyzer — Brnston, Ont. Adrienne, Sharlene, Robert, Matthew William & Jo-Anne Wilma Hoftyzer — Chesterville, Ont. Stuart, Eileen, Kathryn, Philip JoAnne & Neal Minnis — Ottawa, Ont. Katie, Anna Wendy Minduk — Collingwood, Ont. Leanne, Sarah Iena & Harry Van'tFoot — Brnston, Ont.	On June 15, 1994, the Lord took unto himself DOROTHY DOUTZEN KLOOSTRA (nee DE VRIES) in her 83rd year. Psalm 14:1-6. Beloved wife of 58 years of Nick (Nutte) Klooststra. Dear mother of: Ann (Mrs. George Postma) — Cottam, Ont. Ruby (Mrs. Jake Haasnoote) — Gorrie, Ont. Ted & Edith Klooststra — Wroxeter, Ont. Betty (Mrs. John Huizinga) — Campbell-River, B.C. Theodore & Margaret Klooststra — Elmira, Ont. Elisabeth (Mrs. Rudy Jaklitsch) — Kitchener, Ont. Thy Klooststra Marleen — Kitchener, Ont. 24 grandchildren and 11 great-grandchildren. Funeral service was held on June 18, 1994, at the Listowel Chr. Ref. Church, Rev. Ron Luchies from Lucknow officiated. Correspondence address: Mr. Nick Klooststra, c/o Mrs. Ruby Haasnoote, R.R.#1, Gorrie, ON N0G 1X0	HOUSTON, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a part-time Kindergarten teacher for the 1994-95 school year. Interested teachers are encouraged to contact the school by writing to: Houston Chr. School Mr. Doyle Smiens, Principal Box 237 Houston, BC V0J 1Z0 Thank you for your interest.	<i>We also deliver!</i> 	We deliver on our promise to inform and reform. And we make sure that the paper arrives in your mailbox every week. Please subscribe to Christian Courier or convince someone else that CC is worth subscribing to. Try us out for half a year and send this coupon with your payment.
Scott, Gregory, Julie Wilma & Mark Datema — Ottawa, Ont. A private family funeral service was held at the Grant Brown Funeral Home, Spencerville, Ont., on Monday, June 20, 1994, at 11 a.m., Rev. Johan Tangelder officiating. Interment at the Adams Road Cemetery. A service in memory was held at the Chr. Ref. Church, Williamsburg, Ont., on June 20, at 1:30 p.m., Rev. Johan Tangelder officiating. Correspondence address: William Hoftyzer, R.R. #2, Chesterville, ON K0C 1H0	Church News Christian Reformed Church Calls accepted: — to Calvin, Ottawa, Ont., Rev. Kenneth M. Gehrels of Collingwood, Ont. Calls declined: — to Bethel, Listowel, Ont., Rev. Ralph Koops of Cambridge, Ont.	BERGENTHEIM TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Berghem, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders, 651-4 Ave. E., Brooks AB T1R 0H4. Tel. (403) 362-4052 or (403) 362-2653.	Yes, please enter the following subscription: ☐ Half year (22 issues) \$19.95 Cdn. (\$14.95 US) Name _____ Address _____ City _____ Prov./State _____ Code _____	

Classifieds

Accommodation	Real Estate	Miscellaneous	Miscellaneous	Personal
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CALVIN

College



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The Board of Trustees of Calvin College invites nominations and applications for the successor to President Anthony J. Diekema who will retire August 1995.

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An application should include a resume or curriculum vitae with a letter of application that discusses the candidate's qualifications. Application review will begin on **August 15, 1994**, and continue until a successful candidate is selected. Applications and letters of nominations can be sent in strictest confidence to:

Grace Achterhof, Chair
Presidential Search Committee
3281 Lake Drive SE
Grand Rapids, MI 49506

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CHIN FM 101

*No Issue
Next Week*

To all *Christian Courier* subscribers and advertisers:

Only five issues will be published during
July and August:
July 1, 15 and August 12, 19 and 26

The *Christian Courier* office will be closed for vacation from **July 18 thru August 1**. Our office will re-open **Tuesday August 2**.

ADVERTISING DEADLINES ARE
AS FOLLOWS:

Issue dated:

July 1
July 15
August 12
August 19
August 26

Advertising deadline
(4 p.m.):

June 22
July 6
August 3
August 10
August 17

Your co-operation is appreciated. We wish you all a relaxing holiday.
**Stan de Jong
Manager**

Christian Courier will not publish July 8, 22, 29 and August 5.

Classifieds

Miscellaneous	Miscellaneous	Real Estate	Real Estate	Miscellaneous
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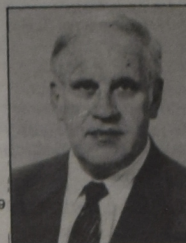


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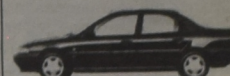
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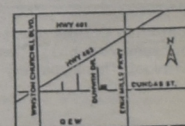
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Classifieds/Events

Job Opportunities

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The Maranatha Chr. Ref. Church of Calgary, Alta., a committed congregation of 39 families, is looking for a pastor. Eighteen months ago, approximately half of our congregation left the CRC denomination and we are now in need of a leader who will help us to rebuild our church. Inquiries and/or resumes may be forwarded to the Search Committee, Maranatha Chr. Ref. Church, 2111-52 Street, N.W., Calgary, AB T3B 1C3 Canada, or contact Mrs. Alice Milne, Secretary, Search Committee, (403) 288-4530.

CHRISTIAN COURIER
needs
TELEMARKETERS

As part of our Spring '94 promotion campaign, Christian Courier conducted a pilot telemarketing project in St. Catharines, Ont. Four loyal CC supporters spent a few evenings on the phone and the result was 56 new subscribers!

We need local volunteers all over Canada to conduct similar campaigns. It's too expensive to engage in telemarketing from St. Catharines. Key is: those who do the phoning must **know** the people in their community and must have a **warm heart** for CC! You can't beat the personal touch.

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Christian Courier needs help! We simply need to expand our subscriber base. Please write, phone or fax me or Bert Witvoet. Thank you very much!

Stan de Jong
Business Manager

4-261 Martindale Road, St. Catharines, ON L2W 1A1
Phone: (905) 682-8311 Fax: (905) 682-8313

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Miscellaneous

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Calendar

July 1 "Frisian Picnic," 11 a.m., Pinehurst Conservation Park, Hwy 24A, 4 miles north of Paris, Ont.

July 1 "Kaatsen," 11 a.m., Pinehurst Park, Paris, Ont.

July 7 Craig Bartholomew, a South African pastor and seminary teacher, will speak on "Claiming the Public Square for Christ beyond 2000," 7:30 p.m., Reformed Church of Toronto, 174 Maple Leaf Dr. (near 401 and 400), Toronto, Ont. Info: Bob Walker (416) 463-5262.

July 9 "Kaatsen," 11:30 a.m., Fairgrounds, Ingersoll, Ont.

July 9 Second annual concert by the Redeemer College Alumni Concert Choir (conducted by Christiaan Teeuwssen), 8 p.m., Redeemer College, Ancaster, Ont. Choral works by Handel, Rutter, Grotenhuis, Palestrina as well as spirituals. Solos by Melanie Westerveld, Fred De Haan and Janna Wesselius. Free will offering.

July 10 Redeemer College Alumni Concert Choir participates in worship service, 6 p.m., First CRC, Hamilton, Ont.

July 11-22 Summer School at Wycliffe College, Toronto, Ont., sponsored by Wycliffe and ICS. Speakers include: Grant LeMaugand, Harry Fernhout, Edith Humphrey, James Olthuis, Mary VanderVennen and Loren Wilkinson. Registration and info: (416) 979-2870, fax: (416) 979-0471.

July 13 "Hollandse Dag" at the Caradoc Community Centre,

Mount Brydges, Ont. Starts at 10 a.m. (refreshments at 9:30 a.m.). Speaker: Rev. Jacob A. Quartel. Take your own lunch and cup along!

July 17 Dutch worship service led by Dr. Hilbert Vander Plaats, 3 p.m., CRC, Ancaster, Ont.

July 28-Aug. 1 ICS Ontario Family Conference, at HDCH, Ancaster, Ont. Theme: "Living in Grace: Forgiveness and Hope in Uncertain Times." Featured speaker: Dr. Lewis Smedes (Fuller Theological Seminary). Info.: (416) 979-2331.

Aug. 18 "Senior Citizens Day" at Lakewood Christian Campgrounds, Forest, Ont. Starts at 9:30 a.m. Speaker: Rev. Ralph Koops.

Aug. 19-21 40th anniversary celebration weekend at the CRC, Vernon, B.C. Friends, former members and pastors are invited to attend. Info.: (604) 549-1746.

Aug. 27 "Kaatsen," 11:30 a.m., Southside Park, Woodstock, Ont.

Sept. 5 "Kaatsen," 11:30 a.m., Sherwood Park, Stoney Creek, Ont. Barbecue to follow.

Chretien: Christian

We have not heard much about the religious convictions of Prime Minister Chretien. In his public speeches he does not express them. But in a meeting with the general of the Salvation Army, Bramwell Tillsley (a Canadian), as reported in The War Cry of June 4, he made a few statements that give us some idea about where he stands. We read:

"The Prime Minister of Canada, the Right Honorable Jean Chretien, welcomed General and Mrs. Tillsley to his office. He spoke of his own background and how music and family life played an important part in his upbringing. He also mentioned that his name 'Chretien' means Christian. The Prime Minister shared the fact that as a Roman Catholic he has a similar motivation as Salvationists to be a follower of Christ.

"The General and the Prime Minister then spoke about moral and spiritual values and how they are deteriorating in many countries. Before the meeting closed, the Prime Minister emphasized the importance of Christianity in his own family. He also expressed sincere

appreciation for the Salvation Army in Canada and around the world, and hoped that little or no reduction in Canadian foreign aid would take place. He encouraged the Army to continue its good work.

"Before leaving, the General prayed with the Prime Minister for God's grace to uphold him.

"In the reception which followed in the centre block of the Parliament buildings, the General met many parliamentarians as well as advisory board members, leading members of the community and Salvation Army officers from Ottawa.

"Thus for a short time was Parliament Hill invaded by an Army without guns, but an Army guided by the Lord."

Misuse of power?

Globe and Mail (June 2) columnist Michael Valpy discussed the message from the Roman Catholic bishops of Ontario who urged their flocks to protest legislation that would extend full spousal benefits and rights to homosexual couples. That message was condemned by many as "manipulation," and "misuse of power." But the Globe and Mail column defends the right of the bishops to speak out. We quote the last part of the article.

"On issues of economic social inequality we don't object to the religious organizations speaking out — even though their proposals would cost more tax dollars in the unlikely event that governments chose to act upon what they want. We don't object. More accurately, we pay hardly any attention.

"But on issues not as liberal and progressive as 'helping the poor,' a religious organization gets criticized not just for its stand but for the act of taking a stand.

"I think the Roman Catholic Church has largely forfeited its role as a moral force in Western society because of its position on contraception and the ordination of women priests. That, however, is not the point here.

"The point is that Ontario's

Roman Catholic bishops are doing exactly what they should be doing — speaking out forcefully on moral and ethical issues.

"Our religious institutions — for those of us who still indulge — are where we go to contemplate the big picture of our place in the universe. Our theologians are the professionals who talk about what that place is. They are, for many Canadians, the only voices to be heard on social and individual morality.

"No one has to take their prescriptions. But they provoke us to think about issues. They remind us that our temples and churches exist for a purpose beyond being emotional havens and nostalgic links to childhood."

Church press

Jacob Kuntz

Lesson from a murder

The killing of a Somali teenager by a Canadian peacekeeper has shoked all of us, especially also because apparently the man did not act alone. Who could expect that from soldiers who were sent out to bring peace and quiet to a troubled country?

In the May issue of The United Church Observer the editor devoted her observations to this tragic event. She made the following remarks:

"None of us live in isolation. Our values are influenced by our community, by the values of those around us. People who commit racist, violent acts usually feel some justification, some sense of belonging to a larger group that approves. Just as the men involved in beating Arone reinforced each other's behavior, so did those who passed by and later testified they did nothing to stop it. They believed their leaders wanted them to abuse people who were looting their camps.

"And what did their leaders believe? Where did they get the idea that the lives of the Somalis were of less importance than their own?

"We all ultimately have to take some responsibility for

that. It would be so much easier for us if only one soldier broke under too much pressure. But the first trial testimony makes it clear it wasn't like that at all. The man convicted of manslaughter was described by friends as intelligent and compassionate. He thought what he was doing was acceptable in the circumstances, his lawyer said.

"A tolerance of racism was clearly at work in Somalia that night. We have to ask ourselves how much it is at work in this country.

"While the trial reports were on the front pages of our newspapers, a story on the inside pages told of a national survey that found we have a growing fear that immigrants are changing our way of life,

our national identity. The federal government study concluded most Canadians believe there are 'too many immigrants' in this country now, particularly from visible minority groups, people not like us.

"Some things can never be undone or repaired. You just have to live with the consequences. But we can take what happened in Somalia and learn from it. We seem to have a need to form groups of people who are just like ourselves, but it's a costly need. It costs us peace of mind; sometimes it costs us our integrity and a sense of ourselves as peaceable people. It costs some people their lives. This is a good time to think about that."

Parliamentary prayer

The House of Commons adopted a new morning prayer in which the name Jesus Christ was dropped. There was little reaction, from either the mainline or evangelical churches. But Brian Stiller, the executive director of the Evangelical Fellowship of Canada, wrote a letter to the prime minister expressing his grief. The essence of that letter appeared in the May/June issue of Faith Today under the title "Lament for a prayer." Here are some of the sentiments expressed:

"With the matter now legislatively behind us I offer this lament because of the loss of something so inconspicuously grand. While we have flowed in the stream of multicultural and pluralistic fairness, we must not allow this event to pass without a reminder to us all of what has happened and what we have lost.

"With one stroke of the legislative pen we have cut out of our national daily offering of prayer what is to many the core of our vision of life and truth. I'm not suggesting that Canada was ever truly Christian or that

our national or personal life has manifested fully the essentials of life in Jesus Christ. But it would be an enormous misreading of history not to recognize that our founders believed that a Christian vision of life was at the centre of this national experiment.

"Nor is my lament for the passing of the old 'Christendom' that was enforced in the past by the church establishment. That was never and is not now the gospel worked out in life. Nor do I accuse the members of Parliament, suggesting they were part of a sell-

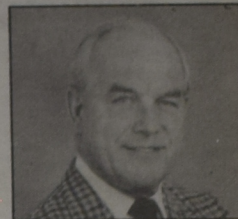
out.

"While I grieve the loss of a prayer which made explicit reference to Jesus Christ in the federal Parliament, much more acute is the realization that we, his followers, have not lived out the compelling and culture-shaping life of the gospel. The long-term loss for Canada is great. But my lament is for Christians.

"The story is told of a rabbi in Russia who complained to Catherine the Great about the mistreatment of Jews. The empress responded that maybe it was time for Jews to become Christians. 'No,' said the rabbi, 'it's time for Christians to live as Christians.'"

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont., and works part-time in Holland Christian Homes.

quotes



News

From Smithville to the Appalachian Mountains

Work trip challenges students' culture and faith

Sylvia Bakker

SMITHVILLE, Ont. — It wasn't your typical class trip.

The Grade 12 students at Smithville District Christian High School, about 30 minutes east of Hamilton, had the choice of either spending a relaxing week visiting the beautiful city of Quebec for their year-end trip, or they could clean yards and repair porches for elderly residents in poverty-stricken Pipestem, West Virginia.

Nearly the entire class voted to do service work in Pipestem. Not your typical group of teenagers.

For five days, the seventeen- and eighteen-year-olds cleared brush, trimmed pine trees, painted ceilings, rebuilt porch steps, spring cleaned, and helped in the construction of a senior's citizen building — and all this for free.

David Zeyl, 17, says it wasn't difficult to give up the traditional class trip to do mission work.

"It was a more rewarding experience than going to Quebec,"



MAKING HAY: Student Greg Fluit encounters heavy growth.



TAKING A BREAK: Students get a lesson from a blacksmith after a hard day's work

he says. "It gave me an opportunity to express my faith, while observing another culture."

Don't let the bugs bite

Another culture is putting it mildly. The area the students worked in has been designated by President Clinton as needing special help in developing.

In groups of six, the class of 30 worked with the Mercer County Commission of Aging in helping the elderly residents in the area. They boarded at the Appalachian Folk Life Centre which was euphemistically referred to as 'rustic' and took some getting used to according to the students.

Bed bugs and showers that didn't always work was a culture shock for the teens. And ungrateful recipients of the students' work (like the elderly woman who didn't want the trash on her yard removed) didn't make the trip any easier. But all of this didn't dampen their spirits. Nightly devotions gave them the courage to continue.

"It kept me going knowing that I'm doing something good for someone else," Darrell Buys, 18, says.

But the trip wasn't all work and no play. In the evenings there was time to swim in the 'swimming hole' and plenty of volleyball games, says Jason Vander Wier.

The mountainous landscape, which according to Leona Vander Wier, 17, made for excellent photo opportunities, was a sharp contrast to the shocking living conditions of the elderly residents.

The experience made Vander Wier "accept people more for who they are. I learned you have to understand where a person is coming from to witness to them. You have to put yourself in their shoes first."

The witnessing continued when the class spent two days in Washington, D.C. on their way back to Canada, encountered a group of Hare Krishnas and had a chance to discuss their beliefs with them.

"We learned about the Hare

Krishna cult and their beliefs," says Arielle Bulk. "Through this our own faith was strengthened."

Pleasantly surprised

SDCHS teacher Tony Kamphuis, who organized the trip, says he was pleasantly surprised the students chose to do mission work.

"It gave the students an awareness of conditions elsewhere," he says. "It made them appreciative of the relative wealth they enjoy in Ontario, and it taught them how to follow the great commandment 'love your neighbor as yourself.'"

Kamphuis says there are no plans yet to make this an annual event, but if next year's class expresses an interest in mission work, they'll do it again. The \$15,000 cost of the trip was raised through local church donations, the CRWRC, and student fund-raising. Kamphuis says the trip was a positive experience. And most students seem to echo that sentiment.

"The trip helped me to open up more and not be afraid to express my faith," Zeyl says. The residents "listened, respected my views, and I felt honored to have the privilege to express my beliefs."

Thinkbit

"God's armor must be hard enough to protect you from the enemy but soft enough to love him."

From: Ron Dube

News Digest

HAPPY BIRTHDAY CANADA



True patriot wording!

OTTAWA — This just in from Canadian Press to celebrate our beloved land's birthday.

The national anthem will be more politically correct if New Democratic Party MP Svend Robinson has his way.

His private member's bill, tabled last week in the House of Commons, would change two lines in the English version of *O Canada*.

The present "True patriot love in all they sons command" would become the gender-neutral "True patriot love in all our hearts command."

To avoid repetition, the line that now reads "With glowing hearts we see thee rise" would become "With glowing pride we see thee rise."

The changes would "remove any sexist reference" from the lyrics, Robinson said.

"The purpose of this bill is to ensure that equality is reflected in the wording of our national anthem."

Headgear dilemma

EDMONTON — One *Globe and Mail* reader from Edmonton gave everyone something to ponder about when he asked this question: Just one last thought about the Canadian Legion — do they allow toupees?

Who cares about O.J.?

LOS ANGELES — And one last question to think about on our nation's birthdays. The *Globe's* John Haslett Cuff asks: Why does the CBC have a reporter (and who knows what support personnel) in Los Angeles to report the O.J. Simpson story? Can someone tell me why this is an important story and why we should have a Canadian news team covering it?